

# ST. LOUIS CHRISTIAN ADVOCATE.

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For the St. Louis Christian Advocate.  
BRO. M'ANALLY: I send you for publication the following letter, with this simple explanation: It was written on special request for the benefit of a young friend. Having, however, during the last twelve years, sustained an intimate and interesting relation to many Christian young men, I have had particular occasion to notice and appreciate their embarrassments, on the subject of which it treats. In the humble hope, therefore, of doing some good, I have transcribed it, and shall place it at your disposal.

CARR W. PRITCHETT.  
Cambridge, Mass., Oct. 11th, 1858.

## Letter on Apostasy.

DEAR YOUNG FRIEND: I learn that you have much anxiety in regard to your spiritual state, and that this anxiety is induced, and fostered, by your interpretation of several passages in the Epistle to the Hebrews. While I would not abate in you due sensibility, in regard to your declension in Experimental Religion, I would gladly avert despondency and consequent anguish. To this end, at the solicitation of our common and intimate friend, G. \* \*, I attempt a general explication of these passages, and of their connection with the Apostle's argument:

I. One special design of this Epistle was to guard the Hebrew or Jewish Christians against apostasy.

I wish to make this fact prominent; hence, in the outset, I give it a formal statement. The design of the Apostle was, more than to guard his fellow Christians, "of the stock of Abraham," against a relapse into some of the abrogated ceremonies of the Mosaic Ritual, and an essential connection of them, in faith and practice, with the gospel. A careful examination of the Epistle itself will give ample verification to this statement. "Take heed, brethren," says the Apostle, "lest there be in any of you an evil heart of unbelief, to the apostatizing (ἐν τῷ ἀποστρέφειν) from the living God." Heb. iii. 12. "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; \* \* \* for it is impossible for those once having been enlightened, and having tasted of the heavenly gift, and having fallen away, (ἀποστρέφοντες) to renew (ἀνακαλεῖσθαι, to make a fresh effort—active voice) unto repentance—they having crucified afresh, by themselves, (ἐαυτοῖς, Dat. Inst., or agency) the Son of God, and set him forth as an example of ignominy." Heb. vi. 1-6. "Let us hold fast the profession of our hope, without wavering; \* \* \* for if we sin willfully, after we have received the acknowledgment (ἐκμύνησις) of the truth, there remaineth on account of sins no longer (ὅτι οὐκ ἔστι) a sacrifice, but a certain fearful expectation of judgment, and of fiery indignation, which shall devour the adversaries. A certain one, having despised Moses' law, died without mercy, through two or three witnesses; by how much, think ye, shall he be thought worthy of severer punishment, having trodden under foot the Son of God, and counted the blood of the Covenant, by which he was sanctified, a common (κοινὸν) thing, and having done despite to the Spirit of grace?" Heb. x. 23-29. These quotations make good the proposition which has been stated.

II. Utter apostasy, in the sense of the public denial and execration of Jesus Christ, was of frequent occurrence in the Apostolic age.

To make no mention of tradition, and the testimony of the early historians of the Church, this statement is susceptible of direct proof from the Scriptures. Read the masterly defence of Paul before Agrippa. His treatment of the followers of Jesus, previously to his conversion, is minutely detailed, Acts xxvi. 9-11. The effect of his persecution is specifically stated in verse eleven: "By punishing them often, in every synagogue, I compelled them to blaspheme." That blasphemy was a public abjuration of Jesus Christ, and pronounced him an impostor. It could not be the blasphemy of the Divine name, according to the Jewish conception, for the persecuting Saul was a conscientious Jew, and could not be accessory to a sin, which he knew to be so damning. But we are not left to uncertain inference as to the nature of this blasphemy. James, writing to these same Jewish Christians, says (ii. 6, 7): "Do not rich men oppress you, and drag you before the judgment seats? Do they not blaspheme that worthy name, by which ye are called?" What name is that? "The name, Christ—the peculiar designation of Jesus, as the Savior of the world. The unbelieving Jews blasphemed that name, with a rancorous hatred, and dragged the humble followers of Jesus before these tribunals, to intimidate them to do the same. Jude, verse four, speaks of those 'denying (ἀποποιέοντες, renouncing with a curse) our Lord Jesus Christ. Peter, writing to Jews 'having obtained like precious faith,' speaks of those who soon would arise among them, 'denying the Lord that bought them.' Here, again, is the same word employed by Jude. This last passage, in connection with the other citations, fixes the specific and damnable character of the act, beyond cavil. Christ bought or redeemed man by his own precious blood." "This is the blood of the New Covenant, shed for many." This foul apostasy then repudiates Christ in his great sacrificial character—disowns him as "the Lamb of God," and "the High Priest of our profession." It pronounces him an impostor—his death the visitation of common justice on a malefactor—and pours contempt on his name and mediation. How exactly does this correspond to the strong language of the Apostle—"Crucifying afresh the Son of God, trampling him under foot, and reckoning his blood a common thing!" With what propriety, then, may it be said eternally of such a spirit: "It is impossible for it to renew unto repentance," and that for it "there is no longer a sin offering?"

III. Jewish Christians were peculiarly liable to this state of hopeless apostasy.

Two considerations will make manifest this proposition:

1. The deep-seated malignity of the body of the Jewish nation to Christ and his religion. This was evinced, in many instances, during his public ministry. It led to the scenes of Gethsemane and Calvary; it guarded the portal of his tomb, and vainly tried to fetter the gospel in its early mission to dying man, commanding the Apostles no more to preach in the blessed name of Jesus.

2. The high estimate which the Jews set on the dignity and privileges accruing to them, as the descendants of Abraham. "We have Abraham for our father," was their early, and is their later, boast. Their minds, prepossessed in favor of a system of religion confessedly Divine, and professed and practised by an ancestry so illustrious, would naturally make them, either the bitter enemies of Christianity, or else would qualify them to receive it under continual limitations and prejudices. This national prejudice, combined with the active malevolent feeling, to which I have adverted, would constitute a powerful external influence against Jews professing Christianity. Their unbelieving countrymen held them to be vile apostates from the faith of their fathers, and persecuted them with bitter zeal. Saul was a fair type of this influence.

"I thought within myself," said he, "that I ought to do many things contrary to the name of Jesus of Nazareth." Beside this external influence brought to bear against Jewish Christians, their own prejudices laid in themselves a broad foundation for apostasy. The Acts and Epistles of the Apostles minutely detail the effects of this prejudice, in numerous instances. It is true, that, during the Apostolic age, thousands of Jews made profession of faith in Christ, as the promised Messiah, and were incorporated in the various Christian Churches. But we invariably find in them a strong tendency to mar the simplicity of the Christian doctrine, and to engraft upon the system a large part of that which had "waxed old" by the death of Christ, and "was ready to vanish away." In some instances, the Apostles made concessions to their prejudices, when it was not inconsistent with their integrity as "ambassadors of Christ." See the case of Timothy's circumcision, Acts xvi. 3, and of Paul's vow, Acts xxi. 20-27. A large part, however, of the Epistles of St. Paul, and of his public ministrations, was taken up in opposing the assumptions of Jewish teachers, and the dangerous tendencies of their innovations. These unfortunate tendencies were highly injurious to their spiritual interests. Many relapsed into legal formality, and consequent spiritual declension, seeking justification by the law, while they still believed in Jesus as the Messiah, and maintained a position in the Church. The Apostle says of all such, "Ye are fallen from grace." Gal. v. 4. Though in this "fallen state," they were not irreclaimable, yet, without a gracious reaction, leading them back to the cross, in virtue of the progressive law of mind, and the strong pressure of the external and internal influence referred to, their exposure to hopeless apostasy was preeminent. I insist on this fact, because it satisfactorily accounts for the strong expressions on this subject, found in the Epistle to the Hebrews, but in no other part of the Scriptures.

IV. The Holy Scriptures make an express distinction between the state of the backslidden soul and that of the apostate.

I have no doubt you will feel a deeper interest in the proof of this proposition than in that of those which precede it. It states the great question, involving the reviving hope of an immortal spirit. I have, therefore, placed it last, that those which go before may the better prepare you to appreciate its proofs.

I establish this proposition:

1st. By the uniformly different terms employed by the Scriptures on these two spiritual states. The expressions on this awful subject are, in the New Testament, uniformly resolvable into two pairs, or sets. One pair shows the difference in the states themselves (viz.: the state of common backsliding and that of apostasy), while the other pair shows the different process of the spirit, in reaching those respective states. To denote the common backslidden state, the New Testament employs the verb πνεύμα and ἐκπνεύω, or an equivalent periphrasis. This usage is so uniform as to constitute a canon of interpretation. Take the following quotations: "Ye are fallen from grace," (ἐξέσθαι, from πνεύμα, to fall, and ἐκ, out of). Christians are warned, by the Apostle Peter, in the same form of expression, "Lest ye fall from your steadfastness" (ἐκτρέψετε, 2 Peter iii. 17. "Lest him that standeth take heed lest he fall" (πείσθαι) 1 Cor. x. 12. "Severely on those having fallen" (μεθύσας) Rom. xi. 22. "Lest any man fall" (πέσθαι) Heb. vi. 11. "Remember whence thou art fallen" (ἐκτρέψωκα), Rev. ii. 5. In every instance here given, the word is πνεύμα or ἐκπνεύω; and the backslidden state is the common or reclaimable one. The following are some of the periphrases to denote the same lapsed spiritual state: "Overtaken" (or taken by surprise) "in a fault," or fall. Gal. vi. 1. "Turning again to the weak and beggarly elements of the world." Gal. iv. 9. "Entangled and overcome by the pollutions of the world." 2 Peter ii. 20. "Entering into temptation." James i. 14, 15, Matt. xxvi. 41. "Dullness," or "spiritual indifference." This stage of spiritual decline was the actual condition of the Hebrews, to whom the Apostle writes. "Ye are dull of hearing." Heb. v. ii. Ye have become spiritually indifferent to the great truths received by hearing. Langour, or inactivity, is the definite idea marked by the word, ὀδύνη, which is here used. This is very evident from chap. vi. 12, where the same word occurs again, and is opposed to the zeal, or diligence, which every immortal spirit should employ, in "working out its salvation." "Show the same diligence to the end; not slothful, but imitators of those who, by faith and patience, inherit the promises." The very fact that they were already backslidden, is made by the Apostle the basis of his exhortation to beware of apostasy. To see and feel the force of this statement, you should

read from ch. v. 10 to ch. vi. 13, without regarding the chapter divisions. The relative parts of the argument then distinctly appear. This argument is then in nicest consonance with the genius of experimental religion, and the nature of the soul. Religion is a quickening of the soul—a Divine life imparted to him believing in Jesus. This life is maintained by continual communion with Christ, through faith. When the soul no longer "abides in him," its relish for spiritual things is lost, and spiritual langour pervades the whole being: This state of indifference is one of imminent danger; for the soul, urged on by the powerful impulses of corrupt nature, seconded by the Wicked One, is in fearful progress to final and aggravated apostasy.

Having shown a uniformity of expression, in describing the state of the backslidden soul, I will now show a like uniformity in describing the state of the apostate. To denote this hopeless state the words ἀποστρέφω, and its derivative, ἀποστρέφω, are employed. In one instance (Heb. vi. 6) the intensive, compound, ἀποστρέφω, is employed. That these expressions, last enumerated, are much more intensive to denote spiritual decline than the former, is evident from the English version itself. For while the translators render the former set simply by *to fall*, or *a fall*, they render the latter, when speaking of spiritual decline, by *to fall away*, and *a falling away*. See Luke viii. 13, Heb. vi. 6, 2, Thess. ii. 3. When they do not employ the expression *fall away*, they use *depart*, which denotes the wilful character of the action still more strongly. See Heb. iii. 12, 1 Tim. iv. 1. Now, if words have any meaning at all, *to fall away from God*, and willfully *to depart* from God, denote a more serious and alarming declension than the simple *fall*. Our translators, no doubt, meant this difference to express something; but, granting they did not, the distinction in the original words themselves, and the exceedingly intensive force of the propositions, ἀποστρέφω and ἀποστρέφω, used in these compounds, show a wide difference in these states of spiritual decay. Before I leave this part of the subject, I will also state, that the "sin against the Holy Ghost," mentioned by the Evangelists, and which is stated to have no forgiveness, does not differ in nature from the sin of the apostate. The only difference is in the antecedent relation of the person committing it. The Jews who committed the sin against the Holy Ghost, attributed the miracles of Christ to Satanic agency. Mark iii. 29, 30. They had not previously received him as the Messiah, and professed allegiance to him. But the apostate comes from the midst of the Church, and from under the seal of her baptism. He commits, however, the same sin. This is evident from Heb. x. 29. "Hath contemned or derided the Spirit of grace."

But not only have the Scriptures a pair of expressions, showing the difference in the states themselves; but they have another pair, showing the different spiritual process of reaching those states. In losing the Divine favor, and becoming a backslider, the spirit is represented as either gradually or suddenly overcome by temptations without and within it. The soul, then, resumes that state previous to conversion, except that the heart is harder, and the conscience less tender. In such a state, as previous to conversion, the will and conscience are still on the side of God and purity. "What I do, I allow not." Through the force, however, of passion or desire, will and conscience are rendered quiescent. This is evident from such Scripture expressions as these: "Entering into temptation." "The adversary gaining an advantage." "Drawn away by desire and enticed." "Taken by surprise in a fault." "Beguiled by Satan." These expressions, and many others of like character, go to show that the backslidden state is reached by negligence, rather than through deliberate choice—that the will is quiescent, rather than active in the transition. But not so in the case of hopeless apostasy. Here the will is represented as *extensively active*. "If we sin willfully, after we have received the acknowledgment of the truth," &c., "Crucifying by themselves (in their own will and intention) the Son of God."

2. I show the truth of the proposition, not only by different terms, but by the personal illustrations of the Scriptures. This is the uniform plan of God's word. Every great truth of Divine revelation is shown in a living actor. The lives and actions of men, recorded in the Bible, are no illustrations; they are the living types of its truths. Can it, then, be shown from the Bible that there were backsliders, who were not apostates? If this inquiry can be affirmatively answered, the question of difference is at once settled. Hymeneus and Alexander were backsliders; this no one disputes. They were not, however, apostates. In their backslidden state, they were fast verging to that awful issue. To prevent their reaching that hopeless state, the Apostle employs that extraordinary Apostolic authority, which he assures us was given of the Lord Jesus "for life, and not for death." "I have delivered them to Satan, that they may learn not to blaspheme." 1 Tim. i. 20. This delivery to Satan, we learn from 1 Cor. v. 5, was the visitation of temporal death, by the approach of which the backslidden soul was aroused on the brink of eternity, and induced to turn to the Cross, so that "the spirit might be saved in the day of the Lord Jesus."

This alarming tendency to apostasy is most probably that sin which is characterized by the Apostle John as *"the sin unto death."* 1 John v. 16, 17—that sin which is visited with affliction and subsequent death, in order to reclaim the fallen spirit. Though the power of formal and public delivery of the person to Satan, as an agent to effect this end, may not now rest in the constituted ministry; yet, no doubt, God, even now, employs, in his providence, this last method, by which to reclaim backslidden souls.

3. The distinction in these two states is further shown by the glimmering of hope which may attend

the one, and the darkness of despair which enshrouds the other. The Scriptures abound with affectionate exhortations to the common backslider. They promise to him, returning, the light of the Divine favor, and re-communion with God. Rev. ii. 5. God is represented as a father, loth to give up his erring children. He employs his fatherly corrections, to bring them back to himself. Rev. iii. 19. How seldom do we think of the fact, that these remarkable words are addressed to backsliders. "Behold I stand at the door and knock; if any man hear my voice, and will open the door, I will come in to him, and sup with him, and he with me." All alienation of the spirit from God is, in some degree, backsliding; but as long as the soul denies not the name of Jesus, but looks to him for salvation, it has hope proportioned to the degree of its sincerity and faithfulness. But when that blessed name is blasphemed—when obstinate and wilful rejection of Jesus, in his great sacrificial character, ensues—then the Son of God is trampled down under foot; the blood of the covenant, by which the soul had been justified and sanctified, is pronounced the blood of a malefactor; the Holy Spirit is derided; that sin having no forgiveness is committed, and there remaineth no longer a sacrifice for sins, but over the horizon of such a soul there broods the horrors of an everlasting night.

Now, my dear friend, I am through my demonstrations. It is clear to my mind that your case is not hopeless. You still believe in Jesus as the Savior of a sinful world. You desire to honor his name and mission. You desire salvation through his precious death. This desire is heaven-born. It is the gift of the Holy Spirit. Let it be evidence of God's concern for you in your lapsed condition. Delay not to come back to your Heavenly Father. He will receive and welcome you with a father's warm love. But O, remember it is dangerous to remain where you are! The backslider may become an apostate. This is the constant tendency of his nature and circumstances. Sin, as well as holiness, is progressive. We see the beginning, but the end is hid in darkness. I assure you of my poor sympathy and prayers; but you have a higher sympathy—the sympathy of Jesus, your High Priest at the right hand of God. Go to him, in the fulness of his precious merit. Consecrate yourself anew, in soul and body, to his service in his Church, and all will yet be well, in time and in eternity. Farewell. C. W. PRITCHETT.  
Fayette, Mo., Aug. 10th, 1858.

For the St. Louis Christian Advocate.

## There's Power in a Thought.

Yes, there's power in a thought. See it in the developments of mind around you—in the houses, shops, ships, steamships, steamboats, railroads, telegraphs. There they are, a thousand and one.

And the sciences! Shall we talk of the sciences? Shall we build the Copernican system? Shall we bind our hearts with the sweet influences of Pleiades, and the bands of Orion? Shall we read, in the books, the history of the everlasting hills? Shall we

"Put our tongues in the thunder's mouth,"

and talk with far-off continents, as man talks with his friend? The mind, the power of mind, hath already done this, all this.

There is nothing "new under the sun." Is there anything whereof it may be said, "See, this is new?"

God made the lightning before Morse made the telegraph; God made the steam before Fulton built the steamboat; God enunciated the law of gravitation before Newton discovered it by the fall of the apple. "There is no new thing under the sun. The thing that hath been, it is that which shall be; and that which is done, is that which shall be done," says Solomon. Mind is like the ocean. Go back, in imagination, a thousand years, and take your stand upon the ocean shore. The foam-capped waves roll, and dash, and break themselves at your feet; and you listen to the heavy melody of the sea-dirge, just as you would to-day. Thus it is with mind. Mind is the same restless, surging sea-surf to-day that it was in the days of the Greeks, in the days of Virgil, or in the days of Bacon. Like the ocean, it rolls on and on, washing up, now and then, from the depths below, some bright, new gem.

There's power in a thought! Did you see that ragged urchin of a boy pass the foot-way in the street out there? Poor, penniless, friendless; no father, no mother. Did you see the boy? No one thinks of the boy. But, by and by, the boy thinks of himself. The thought gets into his head that, one day, he will make a man of himself, and let this world feel his tread upon it. And this world trembles when a thinker steps upon it, says Emerson.

The boy goes to work. He is not ashamed to dig, though he is to beg. He digs and thinks, and thinks and digs. By and by, his condition begins to improve. His tattered, ragged garb is exchanged for more decent clothing. He now begins to attract the attention of the observing part of the community around him. He studies on—plods on. Soon, he avails himself of the aid of those who have gone before him in the world of thought, and, next, walks forth upon the earth a man—a man of power—to astonish the world with his discoveries, like Newton; to surprise it with his inventions, like Fulton; to charm it with music, like Handel; to arouse and overwhelm it with eloquence, like Demosthenes. The world feels the tread of the ragged urchin boy!

There's power in a thought! Alexander thought, when a boy, he would one day conquer the world, and Alexander died master of the nations. Napoleon thought, when a youth at school, he would one day achieve something great, for the glory and the good of France, and Napoleon made the nations feel the iron weight of

his arm. Columbus thought there lay, west of the waters, an undiscovered land, and Columbus has left his name on the pages of history as the discoverer of a new world. The fall of an apple gave Newton the thought of the great law which rolls the world on nothing, and binds the spheres together in systems of harmony. And there's the great thought that first filled the heart of the Augustin Friar with grand conceptions of the faith of Jesus. Yes, it was while pouring over his old Latin Bible, chained to its block, away in that secluded study of the monks, that his eyes fell on the sentiment, "*Justus ex fide vivit.*" Aye, there was power in the truth; there was power in that thought! "*The just shall live by faith.*" The sentiment fired his heart, filled his soul with zeal, armed his energies with more than human strength, and set him in a course of action which filled Roman Catholicism with fear, shook the Papal throne to its great center, aroused the nations from their slumbers, and liberated them from Papal thralldom. Kings and rulers took counsel against him; mobs gathered to slay him; armies mustered to crush him; fires were kindled to burn him; the sword gleamed for his blood; Rome raged, and the Pope thundered, but amid them all; amid the raging mobs and mustering armies; amid the blazing fires, burning for his bones, and the sword gleaming for his blood; amid the anathemas of Rome and the bulls of the Pope, the monk lifted his voice, and cried aloud to them all, "*The just shall live by faith alone.*" The words of the monk reverberated among the hills of Germany; swept through the mountain passes of the Alps, down to the land of the Swiss. Zwingle gave back the shout, and men were made free.

And there's power in nature around us. In the beautiful language of another, "It flashes in the lightning, and thunders from the storm-cloud; it rocks in the earthquake, and rolls in the ocean billows; it weighs the world in balances, and builds the firmament in sapphire." There is power in nature around us.

But there is greater power still. There is a thought greater than Newton, or Fulton, or Handel, or Alexander, or Napoleon, or Columbus, or Virgil, or Bacon, or the Greeks ever conceived of. A thought so deep, so vast, so high, so great, angels bow before its enunciation in wonder; devils fear and flee; men weep, then rejoice. There is power, and wisdom, and greatness in these, but

"Endless scenes of wonder rise  
With this mysterious tree;  
Crucified before our eyes,  
Where we our Maker see;  
Jesus, Lord, what hast thou done?  
Publish we the death divine,  
And stop, and gaze, and fall, and own,  
Was never love like thine!"

It is the great thought of the gospel. There have been many great things, but nothing like the great objects revealed in the gospel. There have been many great actions, but no action like the action, of the Son of God. There have been many great names, but no name like the name of Jesus. There have been many great thoughts, but no thought like the great thought of the gospel. O, there's power in that thought!

For the St. Louis Christian Advocate.

## "Prepare to Meet thy God."

How astonishing the thought, and yet how true, that we must meet God in judgment! And as true as it is, how many there are in the world act as though they did not believe it! Reader, do you believe it? Are you prepared to meet God? Or do you, like many others, stop and ask such questions as the following? And if you ask them, (as we know many do by their actions,) are you willing we should attempt to answer them? and will you make use of them as an humble effort to lead you in the right? If so, we shall proceed to ask them in order, and attempt to answer. Hear us for eternity:

1. "Why should I prepare to meet God?" Because, you are sinful. Need I produce the proof of this? Are you not painfully alive to the fact that you are "dead in trespasses and in sin?" You feel this, you know it. And you know "God is angry with the wicked every day." Your "carnal mind is enmity to God," therefore, you are not prepared to meet him. You take the name of God in vain. "God will not hold him guiltless that takes his name in vain." You break God's holy day; he declares you must "keep the Sabbath." You love the world more than you love God: the Savior says, you "must not love the world," but "love God, with all thy soul, mind and strength." You do not believe in God's only Son to the "saving of the soul;" your Savior says, "He that believeth not, is already condemned." You have never been born of the Spirit: Christ says, "Ye must be born again." You see your "sins separate between you and your God." You must make a preparation of heart before you can meet him in peace.

2. "Of all this I am convinced, but how shall I prepare? what must I do?"

The answer is short, and plain as short. The Lord says, "Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord." Have you ever thought of this seriously? Your way is opposed to God's way; and, if you are so unfortunate as to go down to hell, you will find it was because you would have your own way! Forsake your way—it leads to ruin. Repent of your sins, be sorry for them, turn away from them, confess them; and let this humble your heart; go to the foot of the cross, and there give your heart to God; believe in the Lord Jesus Christ.

"Yes," I hear you ask, "but how can I believe?" Why, submit yourself to God; let your will be lost in his. God has pointed out the way you must be saved; come to him with the determination to be saved just that way, God's way.

"Here, Lord, I give myself away."  
"I yield, I yield!"

This is faith, submission to the will of God.

2. "Yes, but when shall I prepare?"

Why ask such a question? Every moment is precious. Life is uncertain; to-morrow may be too late. "Now is the accepted time, and now is the day of salvation. To-day, if ye will hear his voice, harden not your heart." From these Scriptures, we feel authorized to say, now is the time to prepare for judgment.

"But is it not said 'stand still and see the salvation of God?' This was said to the children of Israel, by Moses, before he knew how they would be delivered from the destruction that seemed to be coming upon them at the Red Sea. But God pointed out the way of deliverance with the command that they 'go forward,' and not stand still. The children of Israel obeyed the command of Jehovah, moved forward, and were saved. Not the first one of them would have been saved, had they stood still!"

If the plan of salvation had never been revealed, there would be some plausibility in standing still; but the plan has been revealed, your duty has been made known to you, and it is your business to see, as did the children of Israel at that time, that you faithfully discharge it. God says, "Now is the time, believe in the Lord Jesus Christ;" and as he has said now, you be up and doing. Don't stand still any longer—you have stood too long already; or, rather, have been disobeying the commands of heaven too long; so awake from your lethargy, and begin the work to-day. Stand still! when God says, "Choose this day whom ye will serve." Stand still! when you can't stand still. You are either sinking down to hell, or rising up to heaven. And you know you are not on the road to heaven; then, you are in the road to death, and traveling with fearful velocity!

4. "What shall I receive, if I sacrifice the world and its pleasures, to do this work? What shall I gain?"

Much, every way. Peace with God, which is worth more than ten thousand such worlds as this. Adoption into the family of God. A renewal, by the Holy Ghost, to bear witness with your spirit, that you are an "heir of God, and joint heir with Christ." A hope of heaven, the home of the just. Victory over death, and everlasting life. Right to the tree of life, and a mansion house in heaven. And the best of all, to live with Jesus and his holy angels, and, with the blood-washed throng, sing his praise forever.

5. "But, should I fail to prepare, what will be the consequence?"

Would we could avoid the answer. But God has revealed your doom, and you shall hear it:

1st. Pain and anguish all your days: "There is no peace to the wicked, saith my God."

2d. Darkness and dreadful gloom in the hour of death: "The lamp of the wicked shall go out." No arm to lean upon in that dreadful hour.

3d. Condemnation at God's righteous bar: the awful sentence, "Depart, ye cursed, into everlasting fire."

4th. "Everlasting punishment;" banishment from before the "presence of God, and the glory of his power."

5th. The "second death," with all its horrors. "Wailing and gnashing of teeth," in black despair—torments where the "worm dieth not, and the fire is not quenched."

O, sinner, "Prepare to meet thy God!"

C. R. RICE.

Tecumseh, K. T., October 17th, 1858.

The Knoxville (Tenn.) Register, of the 21st inst., tells the following. It is a little too good to be lost, and, withal, is so much like the parties concerned, "perfectly natural."

The Governor alluded to, is the present Postmaster General:

A GOVERNOR NON-PLUSSED.—The other night, as the ministers were returning from Conference, on the E. T. & Ga. Railroad, an amusing occurrence took place between Governor Brown and Parson Brownlow. Just before the cars arrived at Knoxville, Gov. Brown came up, and taking the Parson by the hand, remarked:

"How do you do, brother Brownlow? I am happy to see you."

The courtesy was returned, when the Governor continued:

"I hope you will be moderate in all your notions of propriety in regard to your fellow-citizens—live a good Christian—and last, though not least, become a good Democrat."

The Parson, with that eccentric look peculiar to himself, stretched himself up, and remarked:

"Governor, an old gentleman of your politics, many hundred years ago, took our Savior up on a mountain, and preached just such a sermon."

The outburst of laughter can be better imagined than described.

REFLECTIONS ON A BATTLE.—The following beautiful passages are from the diary of a chaplain in the army of the Revolution. They were penned at midnight, on the 3d of March, while Washington and Howe were engaged at Boston:

"The very earth shakes around me. What strange contrasts the acts of men and the aspects of nature present. There is not a cloud in the sky, and the stars gleam with a strange brilliancy in the wintry atmosphere, looking calm, serene and holy as at creation's dawn. How bright and peaceful the moon moves over its glittering pathway. The firmament is placid above, and on all the snow-covered fields the moonlight is sweetly sleeping. The isolated shadows that fall along the white surface rest motionless. It is nature's Sabbath night! But all along our line of fortifications, and over the British works, flames and thunders as if beings of the infernal world had just landed amid this peaceful scenery. The smoke of the guns rolls up in vast white clouds which cast fantastic and ever-changing shadows on the snows, while shells are crossing and recrossing in every direction, weaving their fiery network over the heavens. The earth groans under the terrific explosions, but the stars look down just as sweetly, and the moonlight sleeps just as peacefully as if this loud contest were not going on. At intervals, on the night air, come the blast of bugles and the rapid roll of drums."